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FOR

DEAN EDWARD WARREN CAPEN, PH.D.

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Memorial Service

for

Dean EDWARD WARREN CAPEN, Ph.D.

1870-1947

PRAYER

ALMIGHTY and everliving God who art the God not of the dead but of the living, we praise thy holy name for all thy servants who having kept faith and finished their course rest evermore in thee.

Especially do we give thee humble and hearty thanks for thy servant, Edward Warren Capen, whose memory we cherish, into the fruit of whose labors we are come, and in whose victory we too are glad.

For the mighty vision of a world made one in Christ which ever flooded his soul, blessed be thy name.

For his vital part in organizing, administering, and developing the Kennedy School of Missions so that the vision might live and not die, glory be to thee, O God, by whom the meek are guided in judgment.

For the simplicity and fearlessness of his faith which could not fail or be discouraged, glory be to thee, O God, who liftest up the humble.

For his industry and patience and resourcefulness that wearied not in well-doing, that waited persistently upon the Lord, and that came to every task with assurance, praise be to thee, O God, from whom cometh every good and perfect gift.

For his power to endure to the end and to confront tribulation with steadfastness blessed be thou, our God, who alone givest the victory through our Lord Jesus Christ.

Accept, O God, our prayer of thanksgiving and of dedication to the end that we all may be one in him who loved us and gave himself for us, Jesus Christ our Lord.

Dean TERTIUS VAN DYKE

"I wish I might be present at the Memorial Service in February. As long as I cannot be there, I should like to record some of the things I feel concerning Dr. Capen and his relationship to our programme, not only of Hartford, but in missionary education everywhere. In the first place, a personal note. Dr. Capen was always deeply interested in what transpired in the School, which was largely the creation of his dreams and vision. When he retired and relinquished his administrative relationship with the School he continued to be most helpful and constructive in its life and operation. He was always ready when his counsel was asked and needed, but he never volunteered his experienced voice unless it was asked. He was always thoughtful and tactful to commend any innovations or changes. Were it not for his profound Christian character, his retirement on the campus might have been embarrassing. Instead, it was a benediction.

No one knew as much as he about the whole history of the preparation of the missionary for his task. His scholarship as a sociologist was put unreservedly at the service of the Mission of the Church. His vision was of the broadest and was always at the forefront of the movements for making effective the relevance of the Christian ministry to the life of the peoples of the world. The Church and the Churches owe him a profound debt of gratitude. Dr. Capen is remembered among his former students and the members of his faculty with the most profound appreciation of his gentleness, his understanding, his scholarship and his sainthood. This last characteristic has been most quietly evident in the last months of his life, when he contemplated physical disability with infinite patience, with childlike dependence upon those in whose hands his physical welfare rested, and as inevitably he thought of the Home beyond.

With Mrs. Capen is lodged our affectionate sympathy. She, too, has submerged her life in the history of the Kennedy School of Missions, and is inextricably an essential

part thereof. Our gratitude and our love are with her at this time, and will remain with her wherever she is."

Excerpt from Dean MALCOLM PITT's letter,

February 19, 1948

It would be difficult to add to the gracious and informative tributes paid to Dean Capen by his colleagues, students, and friends here and in many parts of the world. Though Dean Capen did not serve as a missionary, he was in spirit and deed a real missionary. In his student days missionary leaders were planning for expansion of the missionary enterprise. He also planned for expansion. But to him the great adventure was to discover in what realms the Spirit of God and the soul of men might meet. He conceived the task of missions not merely in terms of space and method. He was eager to find man where he is and lead him to God. To do this it was necessary to know where man is. The missionary is like a traveler who approaches a new land. First he sees the mountain peaks—the great religious insights. Then comes the meeting with the people, understanding them, working with them, and suffering with them, and leading them to God.

To this task Dean Capen brought many qualities. His outstanding quality, however, was his spiritual integrity. To this his home life made a great contribution. His father, President of the American Board, was a Boston business man who regarded business as supplying the means for social and religious work. His mother made her home the center of hospitality and prayer for missionaries.

It was this spiritual integrity that helped to create the climate which spread to many parts of the world. In this confused and darkened world we find men and women in Africa, China, India, and Europe who have lighted their candles in Hartford. To Dean Capen it was personality that

mattered, the capacity to move, to grow. In Hartford he helped to create a community of people, a happy, kindly group, a goodly fellowship. In my thirty years in the institution there has been no envy, uncharitableness, malice. If question arose there was opportunity to stop, listen, examine, discuss until the people immediately involved came to substantial agreement, reasonableness, sympathy, and understanding. In this atmosphere we lived. This atmosphere the students took with them to many parts of the world.

LEWIS HODOUS

EDWARD WARREN CAPEN, 1870-1947

ELMER E. S. JOHNSON

EDWARD WARREN CAPEN throughout all of his life lived as though he were walking with God, and therefore belongs to souls of whom the poet, Henry More, sang:

—*He'll never them forsake:*

When they shall die, then God himself shall die:

They live, they live in blest eternity.

He moved very quietly among us. He was one to whom you could go for counsel and help. Hundreds are giving testimony to his inestimable value. For many years he, with Oscar E. Maurer of New Haven, served in the American Board as Recording Secretaries; Dr. Maurer submits this beautiful testimony: "Strength in quietness is what I have always felt when I was with Edward, the kind of strength which goes on and on and has already achieved eternity in the midst of time. As I write this there comes to mind an ancient collect which is very dear to me: 'Remember thy servant, O Lord, according to the favor thou bearest for thy people; and grant that increasing in knowledge and love of thee, he may go on from strength to strength in the life of perfect service in thy heavenly kingdom';—and he will go on."

Everywhere in the countless letters written to and concerning him, upon thousands of pages which have come from his own pen, and throughout the manifold official records pertaining to his long career as an administrator, the reader discovers that Edward W. Capen brought the full measure of all he was to bear upon the drama of life. We see there in practical operation his unusual intelligence, the whole strength of his unsullied character, his unimpeachable honesty, his unswerving will to do the right as he understood the right, his genuinely impartial friendliness, and his

sincere Christian faith. His way of doing things was calm and winsome. Although he lived quietly he spent his life positively to do what he could to prepare those who honestly felt the call to go forth in search of souls. With so high an ideal ever before him his life became one of radiant joy to the hosts who today revere his memory. With similar calm he faced his supreme hour. He had finished his part in a great task. And he had his house in order. He was ready to go before us, should God call; and it was the evening of the first day of the week, the 14th day of the month of December, 1947, when that call came to him. Four days before that he dictated a letter full of affection and expressions of hope that he might see again, and then added: "and if it should be possible at any time in the future for us to meet face to face, it would be a great joy. Meantime you are constantly in my thought and prayers and I know that you will be guided and helped as I am. Ever devotedly yours, Edward." How truly like him! It was a last word. It was his benediction upon our friendship of fifty years. Something comes over me as it came over Phillips Brooks when his beloved brother Fred had died which seemed to say:

*Today I have been thinking of one whom I knew—
Nay, one whom I know,—who finished his
work and went to God.*

Edward indeed was blessed with a goodly heritage. He was a Pilgrim and a Puritan endowed with those innate elements of modesty which restrained him from saying much about his great heritage. Those ancestors of his in the Plymouth, Salem and Massachusetts Bay colonies "intrusted all the honor, reverence, obedience, and transcendent responsibility in the life, the hope, and the salvation of men . . . in awe and dread" to the Bible. With that Book in hand they took their places in deeply absorbed self-devotion "to exercise their own thinking on the highest subjects, to decide each for himself what he could make of it." They held to very definite religious convictions as reflected in Cotton

Mather's *Magnalia* wherein he declares that "the most impartial observers must have acknowledged that there was proportionably still more of true religion, and a larger number of the stricter saints in this country (meaning Mass.) than in any other on the face of the earth." A century later that declaration could be matched by some in Pennsylvania who were convinced it was a little more Christian to be a Schwenkfelder than anything else. As time went on mental adjustments had to be made by the children's children in both commonwealths.

Edward Warren Capen was of the ninth generation descended from Bernard Capen and his wife Jane who came in the ship "*Mary and John*" May 30, 1630, and settled in Dorchester where the family rubbed shoulders with those who a few years later made off to found the Connecticut River towns. Edward's great-grandfather Samuel Capen in April, 1776, at the age of 15 substituted for his father Christopher Capen in the American army remaining in it to the end of 1780, participating in the engagement at White Plains. Farther back the Capens were also connected with the Thayers. It was through his Thayer ancestors that Edward was descended from John Alden and Priscilla of *Mayflower*, Plymouth and Sudbury fame, from whom may have come many of those traits found in the sweet home life of the family. Since one finds many Thayers in the line of his ancestry one is led to ask whether that extended collateral kinship might account for the fact that time and again our Edward W. Capen and our Charles S. Thayer were taken for each other; people couldn't seem to tell them apart; it happened often, inclining one to think there must have been some basis for it, apart from the fact that both were noted for their brilliancy and both were ardent Amherst men, and last but not least one wore whiskers and the other did not.

Among his Warren ancestors mention may be made of Jonathan Warren, Edward's great-great-grandfather, who

participated in the engagements of Lexington and Dorchester Heights, and who was cousin to Dr. Joseph Warren of Boston. Edward's grandfather Dr. John Wright Warren and his wife Mary, *nee* Robinson, resided in Boston. This grandfather Warren was the weatherman of Boston long before the United States Weather Bureau in that city was established, and when it was established he turned over his unique collection of data to that bureau where it was gratefully received. In this connection we note that Edward himself became a weatherman, faithfully following in the tradition of his grandfather Warren. To that end he surrounded himself with many devices and gadgets with which to keep track of weather, carefully recording the lower temperatures and the humidity; he invariably carried about with him a small round watchlike barometer. Carefully every day he made memoranda of thermometer readings on glasses fastened outside of windows, upstairs and downstairs, on the north, west and east sides of his house. Since his death it has been reported in the newspapers that in the dark days of 1863 Abraham Lincoln received an application by one Francis L. Capen for a job forecasting the weather. Lincoln is said to have commented April 25, 1863: "He told me 3 days ago that it would not rain again till the 30th of April or the first of May. It is raining now and has been for 10 hours. I cannot spare any more time to Mr. Capen."

Then there is the Billings family out of which his grandmother Capen came. Among the founders of the town of Concord is Nathaniel Billings who died August 24, 1673; he was one of its signers to the Memorial of 1664 to the General Court, who pledged their lives and estates to maintain their Charter rights. Edward's great-great-grandfather William Billings (1746-1800) published *Billings' Singing Master's Assistant* and is reputed to have written the American Revolution song "Chester":

*Let tyrants shake their iron rod,
And slav'ry clank her galling chains,*

*We fear them not, we trust in God,
New England's God forever reigns.*

His parents were Samuel Billings Capen (1842-1914) and Helen Maria Warren (1844-1942) living at 38 Greenough Ave., Jamaica Plain, Mass., where on Lamartine Street Edward was born Sept. 24, 1870. He had one sister Miss Mary Capen (1874-1917). His parents in 1883 also erected a house in Falmouth by the Sea which from then on became the summer home so familiar to many who have enjoyed the warm hospitality always to be found there. A more intimate and beautiful father and son relationship than that existing between Samuel B. Capen and his son Edward would be hard to find. Both when appearing in public were usually garbed in a cutaway coat. To see the son walk along the street was to see the father. There was this intimacy between them which grew richer and warmer as the years went by. The casual observer on many a day might see Mr. Capen leading his small boy to the railway to watch the trains go by. Little wonder the lad developed an enthusiasm for locomotives, trains and time-tables. Edward always had a special drawer in his desk full of the latest time-tables; invariably he carried one or more of them in his pocket. When driving on the highway near a passing train on the Shore Line he would quietly remark: that was the four o'clock out of Boston and will arrive in New York at such an hour. He was in full accord with Chauncey M. Depew who felt like lifting his hat and standing at attention whenever he saw a locomotive pass by. Some one discovering this side of him, for the first time, is said to have remarked that Dr. Capen had missed his calling, he should have been a train dispatcher. Under that happy paternal guidance Edward also added several other hobbies; for example his stamp collection is one of long standing and by now is of considerable value; his clock collection numbered at least twenty time pieces, including two watch-like alarm clocks of English make. Some of them were in the Falmouth house, and,

needless to say, they were not all running at one and the same time. Or take his rather large collection of stones and rocks, boxes full of them were brought from Falmouth to his Hartford home by him. His father taught him so to live as never to have a dull moment and he never had one.

Although his father Samuel B. Capen was engaged in much requiring most serious thinking there definitely was a jovial side to his life, and it did not fail to influence the son who truly relished the wholesome lighter vein. He always loved a good joke, quietly chuckling over it, never breaking out into excessive hilarity. Always a faithful reader of the *Congregationalist*, now known as *Advance*, the first thing he looked for as each new number came were the "Risibles" which he cheerily read aloud. Although he never could engage in any field sports he was an ardent radio baseball fan; he would hang on in the World's Series until the last man was out. Let no one draw false conclusions. Ed. always was a wholesomely human person. Being a supremely modest person he was greatly amused by the following description appearing in a Southern newspaper which said he was "a highly educated gentleman of refined personality and agreeable manners."

His father was of the firm of Torrey, Bright and Capen, dealers in rugs and carpets at 348-350 Washington Street, Boston. As you entered the office of that firm Mr. Capen's desk was to the left while that of Mr. Torrey was to the right. There the visitor was invited to have a chair between those two splendid gentlemen. Both of these men were members of the Prudential Committee of the American Board. Mr. Capen became its President in 1899 which office he held with marked distinction until his sudden death in 1914. Elbridge Torrey was a very active parishioner of Dr. A. C. Thompson's in Roxbury and later also president of the Board of Trustees of this seminary. We mention these things, for it was in this atmosphere of a very successful business firm that Edward had abundant opportunity to gain

much valuable practical experience. What he learned there bore fruit abundantly in his later methodical painstaking attention to details; so much was this so as to make his faithful secretary of many years say in 1939 that most people did not know Dr. Capen's middle name was "Method." While he was most meticulous in all he did, and while he seemed peculiarly gifted in attending to details, he never became immersed in details, but always seemed to see the larger bearings of things.

Nature failed to provide him with a robust body. Consequently he never could participate in the more vigorous physical performances boys commonly engage in. Because he was a frail child his parents sent him to a private school conducted by Mr. and Mrs. S. C. Putnam in their Alveston Street home, Jamaica Plain. Their daughter Miss Putnam and Miss Carrie Gilman were among his earliest teachers there. Here he was known as Master "Eddie" then a child of six. The first report sent home Nov. 27, 1876 shows he was absent five times but never tardy; in a class of 8 he ranked first and second in the whole school. The one low mark he had was due to the fact that he was only good in drawing and sewing. As it was, Mr. Putnam reported to the parents: "Master Eddie merits our highest commendation. His deportment is always good and he is faithful to every requirement in school work." He was very observant and a fellow pupil describes him as having been "a grand scholar." Miss Putnam used the free stroke method in teaching writing and he always very methodically followed his teacher saying "slide one, slide two" as she did. When it came to calisthenics with piano music they usually "ended up in a hop, skip and jump around the room"—but that was too much for Master Eddie, it was too much like dancing, and he showed his disapproval by "stepping out of the line and sitting at the side and watching them." One reports "he looked like a little angel sitting there with his delicate features and clear complexion and sober expression." From

his own lips we have it that at the end of each week Miss Putnam was accustomed to inquire if any one had done any whispering in class during the week. No one seemed to know, save Eddie, who raised his hand, saying, *maybe* he had; a little girl, living next door to the Capens, came home that night, quite disgusted, and said "Eddie Capen is so honest, he just leans over backwards." The following term he had to be out of school seventeen days because of illness, and Mr. Putnam in Feb. 1877 wrote the parents "For our dear little Eddie we have only words of commendation and great regret that he must be kept so long from us by sickness. We are glad to hear from time to time that he is comfortably sick." These few incidents show that thus early in his life certain basic principles were being developed which became the foundations upon which he stood for the remaining 70 years. From these glorious boyhood years of his, Edward also carried with him through life the memory of a face-to-face meeting with Professor William Thompson while visiting on a summer's day in Falmouth; that event made him the sole connecting link of an unbroken personal touch covering all the years from 1834 to 1947 in the history of this seminary.

He next was enrolled in the Boston English High School graduating therefrom in 1886. Among his classmates there were his boyhood friend and neighbor Henry Coe later with Torrey, Bright and Capen, and Charles Hayden whose name is so eminently connected with the Charles Hayden Foundation and the Hayden Planetarium in New York.

Then followed four years in the Boston Latin School from which he graduated in a class of 38 in 1890. Fifty years thereafter the twelve "cronies," Capen one of them, with twelve other classmates celebrated at the Harvard Club in Boston. His most intimate classmate in the Latin School, and naturally one of the twelve "cronies," was Walter L. VanKleeck, now the senior member of Hutchins & Wheeler, Counsellors at Law in Boston. From Mr. VanKleeck we

learn that he and Ned Capen, as he was then called, in the autumn of 1886 entered the Latin School together in what was known as the 'outer 5th class' made up chiefly of grammar school graduates. That boys so much ahead in many respects of the standards of the regular 5th class, but who had not had Latin, were given a course stressing Latin and so were enabled to skip the 4th class and go directly into the 3rd class. Mr. VanKleeck also reports that Ned Capen had "a special leaning towards the classics" in which he led the class in the years 1887-88 and 1888-89 (for the year 1889-90 the records are not at hand). The fine character of Ned combined with his geniality and his marked school spirit, in spite of his inability to participate in school athletics, made him thoroughly popular among students and teachers alike. The late Thomas Franklin Currier, for more than forty years connected with the Harvard Library, and John Pierce Fox, Municipal consultant in New York and Utilities Commissioner in Washington were in that class. Edward as a senior in the Latin School was taking a first place and had occasion to ask Phillips Brooks to speak before the student body; Brooks wrote this in reply Nov. 8, 1889; "I thank you for your note and some day soon, I hope, I will gladly do what you so kindly ask. I am too busy to do it at once. But it is always a pleasure to be of the smallest service to the Latin School." Edward carefully preserved that letter and envelope all through the years since. Twelve years after his graduation his old headmaster, Moses Merrill, wrote thanking Edward "for your kind words and for the expression of your appreciation of my stewardship in the dear old Latin School both for yourself and for others. But I always keep in mind that the moral influence of pupils in a school is inestimable. No one ever contributed more than you toward elevating the moral standard of our school. This will never be forgotten." From all of which we see Edward at the age of 20 holding a distinguished place in the Latin School. It was but the preview of things to come.

He had emerged from youth into young manhood in a time when there was not a single good road in all America except in towns or on private estates. But you could buy a first-class round trip ticket to Europe for \$105. And you could travel in Europe for a month or for years with no more of a passport in your pocket than a postal card or an old envelope bearing your name and American address. The age of the Gibson Girl had come, the dawn of the so-called "Golden Nineties." Those were the days when Dwight L. Moody with the help of John R. Mott, Robert E. Speer, Samuel M. Zwemer and T. H. P. Sailor were drawing young men by the hundred from the colleges and universities in the North Atlantic and New England States to the June conferences in Northfield. There was a world missionary challenge given every young man.

Edward W. Capen in a time like that and equipped with a duplicate preparation entered Amherst College in Sept. 1890. Five other young men from the Boston area, whose fathers were friends of his father, entered with him. All six accepted election in Psi Upsilon; four others also from other parts of the country were received with them. Those ten became so closely knit together in friendship as to be now referred to as "a bunch of legacies." Edward was familiarly known to that group, and to all Amherst men, as "Cape"; though the mellowing effect of time came to change it to the more affectionate name of "Ed." Whenever there were class or college society dances and teas, plays or athletic activities, "Cape," as one of the group reports, "was an interested spectator rather than a participant" "Midnight feasts, card games, trips to 'Hamp' were not on his list of 'interests.'" No Amherst man, and positively not a man in '94, had a truer and more faithful friend than Edward W. Capen, in that all of his classmates now alive agree. Let us take but a single instance of his solicitous concern for his classmates. It was in the early autumn of their Freshman year when the "mock initiation" was held

that "Cape" won their undying affection by manifesting animated solicitude for them. After they were brought back to town, in the middle of the night, Cape sought them out in their rooms at Baxter Marsh's to learn how they were "recovering." From there he went to his own room to check on two more.

Many of these men are also indebted to "Ed," for the influence of his wholesome religious convictions upon them. There are those among them now living who have never forgotten Ed's "keen and tolerant mind, and his high ideals"; nor will they ever forget "the wonderful talks in Freshman year down by the Chapel." Among them "he lived a full life well done," he was to them "one who comprehends his trust and to the same keeps faithful with singleness of aim." These and many similar testimonies come from Amherst '94 men like the Rev. Dr. Eugene W. Lyman, formerly of Carleton College, now at Sweet Briar where Mrs. Lyman is the dean; Luther Ely Smith, Attorney and Counselor and one of the most eminent citizens of St. Louis; Willis Delano Wood, of Wood, Walker & Co., investment securities of New York; Harry E. Whitcomb, Secretary-Treasurer of the class, of Worcester; the Honorable Bertrand H. Snell, of New York, formerly speaker of the House of Representatives, who adds "If there is any one who is entitled to great reward in the after world, certainly it is Ed. No man of my acquaintance lived up to his ideals to a greater degree than he did." Another member of the Amherst class of 1894 who continued to be a very close friend was the later Chief Justice Harlan F. Stone. Indeed Ed's affection for all the men in that class was boundless. Year after year, until his eyesight began to fail, he remembered everyone on his birthday; was there a marriage, a birth or a death, even unto the third generation, fitting and helpful lines came from Ed. Capen. To them all he stands out as a Christian gentleman in whom there was consecration, sobriety, sincerity and honesty.

His capabilities were early recognized. He was elected a member of the Amherst Senate serving in Senior year as president of that body. It was also he who stood over against President Gates valiantly defending the idea of student self-government.

He was by all odds the outstanding scholar in his class—always leading—not only in the over all picture but in every course he took. He was one of the two winners in the Lester Prize orations and had won the Bond prize oration; in the latter he had taken as his subject "The Church and the Laborer" declaring "The church should not forsake its spiritual work and attempt the solution of all social problems, but it should grasp an enlarged conception of its mission." In Junior year he was one of the nine men in '94 drawn for Phi Beta Kappa and served as its president in Senior year.

At the end of an unusually brilliant academic career he was ready to enter Hartford Theological Seminary. His vitality however had been so depleted as to leave him impaired in health compelling him to retire to North Carolina for a year of rest and cure. Consequently his matriculation at Hartford had to be postponed to Sept. 1895. Other Amherst men to enter that autumn were George Walter Fiske '95 and Henry Park Schauffler '93 the latter being his roommate in Hosmer Hall and most intimate friend. The records show that in spite of a physical handicap Edward was in his usual academic form while in the Seminary. He took the Hebrew prize at the end of Junior year, the Systematic Theology prize at the end of Middle year, the Greek prize at the end of Senior year and walked away with the John S. Welles Fellowship. However he was outdistanced at the very end by Lydia Elizabeth Sanderson who captured the prize in Ecclesiastical Latin. Just to keep the record perfect some years later he also was the winner of that Latin prize. It may be added here when the engagement was announced one of their seminary classmates remarked:

"That's good! Miss Sanderson will furnish the ungodly element that Cape so sadly lacks." We let that stand on its own merits. The beautiful outcome was their marriage in Cleveland, Ohio, Oct. 6, 1904, and they lived very happily ever after.

Although he had entered immediately upon the John S. Welles foundation by matriculating at Columbia to study Sociology, once again illness compelled him to intermit his course. At no time however did he waver in his faith nor did his courage fail him. After this interruption he was able to report, in May, 1904, to his classmate Williams that he had passed his final examinations at Columbia, that his dissertation had been accepted, and on June 8th, at commencement, the degree of Doctor of Philosophy would be conferred upon him. The dissertation, a book of 520 pages, entitled: *The Poor Laws of Connecticut* received high praise abroad as well as here in this country. He ended his academic career with a perfect record by taking the \$500 Squires prize for the best thesis in five years. Moreover his Columbia professors not only gave high praise to his dissertation but also acclaimed Dr. Capen as one of the best men upon whom Columbia had conferred the Doctor's degree. One professor (Giddings) said to him: "The only trouble with you is, that you have no vice."

By this time Edward had become rather widely known and was heartily acclaimed by men like Cyrus Northrup of the University of Minnesota, Henry Churchill King of Oberlin, Alfred T. Perry of Marietta, Charles F. Thwing of Western Reserve, Edward N. Packard of Syracuse and others. However, Providence did not point Edward that way.

The missionary enterprise had been before him from his earliest years. He himself had given a paper, while in the seminary, entitled "Hartford Seminary in Foreign Missions," published in the *Hartford Seminary Record* for Nov. 1897. Therein he said, "It remains for the men of the pres-

ent and the future to decide whether the coming years shall witness a greater or a less devotion to missions on the part of Hartford graduates than the last sixty years have seen." During his academic years great pressure was brought to bear upon young people in our institutions of learning to sign the Student Volunteer pledge. Edward was undecided, so he consulted Dwight L. Moody who replied: "No, don't sign until you have been to the fields of service." That wise reply bore much fruit later on in Edward's life and work. There was yet another event of great moment in his life. He could never forget the stirring address on "The Supreme Opportunity," delivered by his father, Samuel B. Capen, Dec. 12, 1899 in Boston when he assumed the presidency of the American Board, wherein he exclaimed: "The signs point already to an awakened interest all over the country . . . new enthusiasm already aroused, wealth as never before is to recognize not its duty but its supreme opportunity . . . We are to move so steadily forward that it will be said of this grand Board

*'Where the vanguard rests today
the rear shall rest tomorrow.'*"

Then there also followed the thrilling challenge delivered in Massey Hall, Toronto, before the Fourth International Convention of the Student Volunteer Movement for Foreign Missions in 1902. The thirty Hartford students there felt with Edward the full impact of his father's enthusiasm when he said: "God has used you, Mr. (John R.) Mott, and your associates in this Student Volunteer Movement to federate our young men and women in this glorious battle for the coming of the Kingdom of God in all the world . . . Let all of us put out of sight our denominational badges, lift up the cross, plan out the work, put up the money, and go in together to conquer the world for Jesus Christ." We had in our group with us there, men like Gilbert Lovell who spent sixteen years in China under the Presbyterian Board. Byron Hunsberger, eight years Bombay High School prin-

cipal in India, Charles Maxwell, eleven years under the American Board in Africa, Laurie Thurston and Warren Seabury of Yale in China—but who of us could then foresee the mighty works in which God was to use Edward W. Capen?

More preparation was to follow in Edward's life before undertaking his major work for missions. That preparation involved him from 1904 to 1907 in painstaking missionary researches for the American Board in Boston. He produced in those years a monumental manuscript of significant value. Even that was not enough, the American Board in 1907 and 1909 sent Dr. and Mrs. Capen upon a world-wide tour pursuing sociological and missionary studies in many of its mission fields throughout South Africa, Egypt, Turkey, India, Burma, Siam, Malaysia, China, Korea, Japan, the Philippine Islands. They returned home convinced that the Christian missionary was practically the sole uplifting force in those far lands. Edward also was convinced from what he had observed that there must be a far more adequate preparation of candidates for the field. He now began to acquaint the American churches with the convictions he had reached regarding missions abroad.

He spoke and wrote for publication on subjects like "The Secular Side of Missions Abroad" and "A Comparison of the Philanthropic Problems of Connecticut and Japan." In company with his father early in 1910 he appeared on programs of the Laymen's Missionary movement in National campaign meetings held in Nashville, New Orleans, Shreveport and San Antonio; Edward speaking upon the themes "Will Missions Bear Investigation?" and "The Personal Investigation of Missions." Returning home to Boston, he remained barely long enough to crystallize his thoughts still further. Then he and his father were off again, this time to Scotland to join President Mackenzie and many more at the famous Edinburgh Missionary Conference of June, 1910. While there he prepared and really wrote

one of the important reports. At President Mackenzie's personal instigation, Edward presented one of the reports of Commission V. In the light of subsequent developments one is led to ask whether the most potential outcome of that conference was not the commission created to explore the possibility of improving the preparation of candidates for missionary service. Among those placed on that commission we find President Mackenzie, chairman, Curtis Manning Geer and Edward Warren Capen.

During the first sixty years of its history one-tenth of the graduates of the Hartford Theological Seminary had entered the missionary service abroad. There always had been more or less instruction, in lecture form, on missions. As far back as 1902, Edward W. Capen in his initial lecture at Hartford on missions had urged "the naturalization of Christianity" as over against the prevailing practice of carrying westernized Christianity to the Orient. Train up a native missionary leadership was the burden of his early appeal. Let western missionaries remain as co-workers and helpers. He consistently urged the education of candidates for the field in social principles and social anthropology; let the candidate acquaint himself with the history, the thought-life, the social organization and the native religious concepts of the people. He believed every candidate should conform to a five-fold program of education: 1) General basic academic education; 2) Professional preparation; 3) Theological, medical education; 4) Study during a probationary period; 5) Special study during a first furlough. In those early years of his work in missionary lectures and researches Capen was already advocating recruiting rural missionaries from agricultural colleges and giving them further preparation in theological seminaries; this was reflected in the reports favoring such a procedure given at the Jerusalem Conference of a later decade.

A vital interest in missions is usually the outgrowth of deep personal consecration and a truly warmhearted con-

cern for the soul-well-being of every one in human society. Edward early learned to love Jesus as his Lord and Saviour. His parents gave him a Christian home and brought him to the Central Congregational Church in Jamaica Plain for worship. There he united with the church in either his eighth or ninth year; he is one of the six children of that congregation who entered the Christian ministry in the first fifty years of its history. He went home to Jamaica Plain to preach on March 13, 1898, taking as his theme "The Enduring Foundation"; and that foundation was Christ. Although he had been licensed to preach by the Hartford Central Association of Congregational Churches as early as April 5, 1897, and although at two different subsequent times plans were forming for his ordination, it had seemed wisest to defer that step until his real life work had been found. That time in the providence of God had now come. How very fitting, indeed, that he should be ordained as a Christian minister, May 13, 1912, in the same church in Jamaica Plain where he had made his confession of faith in earlier years! Those having parts in that service of ordination included President Mackenzie, Arthur Howe Pingree, William R. Campbell, Edward F. Sanderson, James L. Barton and Rockwell Harmon Potter. His statement of belief is a soul-consuming paper. It is pronouncedly one of the very finest. Therein he states his conception of the essence of Christianity which includes and glorifies the Christian doctrine of God, the Christian view of man, the Christian teaching regarding sin, the Christian doctrine of personal immortality and Christian ethics,—and yet transcends them all in something else. As an historic fact, it is the life, death, resurrection and continued controlling power of Jesus Christ. As a doctrine, it is that of a universal redemption from the power and consequences of sin. As a power, it is the means by which God and man are brought together into a relationship of unity of purpose and harmony of character. He concludes: "God in Christ in his work of winning

the world unto himself, and intrusting to man the word of reconciliation, these two great truths set off Christianity from all other religions. This is the Christian message and the Christian's mission."

Moreover he was convinced that "Christianity is pretty eminently the religion of a book. Nay, the religion of *the Book*." Therefore there was not a day in Edward's life, while in health and in possession of his eye-sight, that he did not withdraw into the seclusion of his study and spend one-half hour in meditative reading of the Bible and in prayer. He believed absolutely in intercessory prayer; at one time he wrote a paper lamenting the failure on the part of so many to make use of this mightiest of instruments of devotion.

Both he and Mrs. Capen transferred their church membership to the First Church of Christ in Hartford early in 1912. Here for the last thirty-five years he occupied the same pew on the north side of the meeting house. One always looked for him there when the Sabbath morning came. For all of those years he gave much time and thought to the interests of this significant congregation. Those who have had the privilege to observe him there well know with what beautiful devotion and unfailing alertness he served as deacon, as chairman of the missionary committee, and as a member of the benevolence committee, and also in countless other ways.

One would have difficulty to think of a fuller, richer life than that of Ed. Capen. We want to think of him as peculiarly gifted and marvelously well prepared for a major constructive work. By the time his long and careful preparation had been made the time also had arrived for the creation of an institution that was different from any in existence, and Edward W. Capen became its designer and builder. Those who composed the faculty of the Hartford Theological Seminary as it met Dec. 7, 1910 have been called home to God. But what they did there that day was

most timely and of endless significance. At the suggestion of President Mackenzie they voted "that the Faculty regard Dr. Capen as a desirable man to assist in organization of missionary studies in connection with the Seminary, and that the matter be referred to the Instruction Committee to draft a plan on the basis of which overtures may be made to Dr. Capen." Eleven days later President Mackenzie wrote with his own hand a letter to Capen saying: "At last I am able to write you on a matter which has seldom been absent from my mind for several months." He then reveals the action of the faculty and asks Capen to come to Hartford for a conference. That Christmas season brought another letter written a day later than Mackenzie's, this one from President Rush Rhees of the University of Rochester, giving Capen an "emergency call" to that institution. To this second letter Capen wired in reply: "Thanks for your attractive offer just received but negotiations with another institution prevent acceptance until conference there perhaps fortnight hence. Presume you cannot wait so long. Trust you can make satisfactory arrangements and regret inability to accept promptly." To Mackenzie he wired, "Pending conference with you have postponed acceptance of attractive emergency call." This is here given to indicate that there was an undecided issue of great moment then before Capen. The proposed conference with Mackenzie had to be delayed some days since Capen had a paper prepared which he read before a meeting of the Sociological Society in St. Louis Dec. 28, 1910. Hurrying back he arrived in Hartford for the conference which took place Jan. 1, 1911. The outcome of that was that Capen under the date of Jan. 9th sent Mackenzie a letter in which he submitted what he conceived to be the ten essential features in what the faculty of the Seminary had in mind. Those ten points involved:

- 1) That he is to be organizing secretary with authority to organize and administer the Hartford School of Missions.

- 2) That the school give special missionary training, primarily to such as have completed the regular course of study and are under appointment, either under the various boards, or the foreign mission departments of the Young Men's and Young Women's Christian Associations; and secondarily for missionaries home on furlough. The school is thus to be truly interdenominational.
- 3) That the income of the Lamson fund and of the A. C. Thompson Lectureship on Missions be at the disposal of the school.
- 4) That the secretary is to be paid out of the income specified in part 3.
- 5) That the school be temporarily housed by the Hartford Seminary in the Case Memorial Library building.
- 6) That in raising funds the secretary is to have the hearty cooperation of the president and faculty of the Seminary.
- 7) That the school be under no financial obligation for teaching done by members of the Seminary faculty.
- 8) That the curriculum call for work during a full academic year, although provision should be made for those who can remain only a shorter time.
- 9) That the curriculum meet the needs of ordained missionaries, who have had a full theological course, and also of educational, medical, and industrial missionaries.
- 10) That the curriculum should include, especially for the latter classes named in 9, the practical study of the English Bible, Christian doctrine and evidences. Other subjects to be added: history and science of missions; pedagogy; psychology; comparative religion; ethnology; sociology; phonetics, the languages; philosophy; religions and institutions of the missionaries' prospective fields.

That was a program only a master mind could evolve at a time when there were no precedents to follow. Dr. Capen was willing to undertake the work on these bases if approved by the Board of Trustees. He would now hold himself ready to assume the responsibility as soon as the proposal was approved. He modestly adds: "I need hardly say that in thus consenting to undertake this work under the conditions specified, I do it with a keen sense of the responsibilities involved and with an earnest prayer that this undertaking may be used in a real way for the advancement of the Kingdom."

By the 9th of Feb. Dr. Mackenzie in his well-known exuberance of spirit, when he had won a great point, reported to Capen that the Board had approved the proposal of the Faculty to appoint him as Organizing Secretary of the Hartford School of Missions: "Resolutions will be sent later." "But this is official." It was a great day for Hartford and for the Christian Missions of the entire world and for Mackenzie who with a full heart added: "I have confidence that Mrs. Capen and yourself will come to Hartford as if you were coming home." And we may add now after all these years, nothing could have been truer. To all of which Capen replied in a letter of Feb. 10th, most heartily thanking Mackenzie, saying Dr. Barton had already apprised him by telephone of the Board's action. And then we have an example of his precise way of doing things: however willing he was to accept, he presumed Mackenzie would hardly expect him to give his "official acceptance" . . . "until I receive a copy of the resolution, giving the conditions of the agreement." Another example of his humbleness of spirit and reliance upon prayer comes out in the added lines: "I do not enter upon it lightly or carelessly but with a deep sense of the magnitude of the responsibility and of the opportunity it brings, and I can only pray that we may be led in the future as we have been in the past and be enabled to make a real contribution to the cause of world-

wide missions." Then finally, on May 29, 1911, Capen wrote Mackenzie—"I delayed my official acceptance until I had seen the text of the Resolutions passed by the Board of Trustees. In order to make the records regular, as I have just seen these Resolutions I hereby tender officially my acceptance, adding that I have given all my time to the work of the School since receipt of your former communication."

The general outline of the proposed School of Missions was drawn up on the Day of Prayer for Colleges in Jan., 1911. That was entirely in keeping with Dr. Capen's absolute belief in intercessory prayer. Now he could put to practical use all the meticulous habits of his mind and hand. He had the idea of a School of Missions, without an endowment on his hands. But at the first as the foundations were being laid he had the services of Duncan Black Macdonald in the language, religion and culture of Muslims, Mardiros Harootian Ananikian in Turkish and Armenian, and William H. Worrell in Arabic and Phonetics, a triumvirate almost impossible to duplicate at that time. Under his direction they started the earliest department preparing for Muslim lands. The other departments: India, China, Latin America, Africa, Rural work were added in due course.

By 1912 there appeared an eight leaf pamphlet on "Special Missionary Preparation by Edward Warren Capen, Ph.D., Organizing Secretary The Hartford School of Missions." Moreover, in Feb., 1912, we find him delivering five lectures on the L. H. Severance Foundation in the Western Theological Seminary Chapel, Pittsburgh, Pa., on "Sociological Progress in Mission Lands." Dr. Capen in fact was so successful with the founding of the school that by the time the first experimental year ended Mrs. Kennedy of New York was prepared to come to its assistance. With her munificent gift the name was changed to the Kennedy School of Missions. The school no longer was an experiment. Through Dr. Capen's masterful approach one mission board

after another sent its candidates to the institution. Within less than ten years it was possible for the Board of Trustees to create a separate faculty and in 1919 Dr. Capen became its Dean. Some time thereafter a piece of mail came from abroad, addressed to "The Reverend E. Warren Capen, Ph.D., The Deanery, Hartford, Conn., U. S. A." This so amused him that he filed it among his clippings of jokes.

And what of those twenty years of his Deanship? Who can estimate? What higher word can be said than that expressed in more than half a thousand letters from fields near and far in all lands? He is spoken of as the architect and builder, the man with a vision of a splendid human destiny as the hosts of people in darkness are led into the light of God's eternal truth revealed in Jesus Christ. He gave himself through words of inspiration spoken in the classroom, words that live on in the memory of the student twenty years later. The institution became the reflection of his well-rounded life and the mission boards everywhere, the mission enterprise throughout the churches, have been abundantly blessed by the missionary statesmanship he displayed. When all the world was full of suspicion and bitterness and an accentuated selfishness in 1922, Dean Capen addressing the "Twenty-Four-Hour-a-Day Club" at the Y.M.C.A., in Boston, showed that the hope of averting danger lay in the work of Christian missions, saying: "The shipwreck of civilization can be averted only through the principles for which the missionary stands—a fair deal for every individual and nation, the chance for full development in the service of the world in the spirit of cooperation." He was a quiet man working at the foundations. No task was too lowly but what he lifted it to become a deed of grandeur. He drove at any hour of day or night to meet a new student arriving by train. He took their travelling bag and carried it from the train. Here was a new sort of a Dean who made an impression never forgotten. The stand

he took from the first to prepare thoroughly and comprehensively made many a candidate carry on such study on the field or on furlough. He showed a patient interest in all who came to him. A rare privilege it was indeed to be a guest in his home; how many, many there are to testify to that. Whatever he undertook to accomplish was a finished task when he laid it down. Our friend and colleague Edward Hooker Knight, speaking from a great experience, growing out of years of intimate relations with "no trace of a cloud" ever coming between them, has well said of Dr. Capen, "It is a great thing to have started an institution. It is a greater thing to have guided it successfully during its years of growth."

There were many other matters which engaged Dr. Capen's interest. When "The American Sociological Society," Washington, D. C., was organized he became a member at its initial meeting in 1905; automatically he became an Emeritus member in 1943 with no further dues to pay and yet retaining "all the rights and privileges of membership." Likewise in 1906 he was one of the charter members of the "American Association for Labor Legislation," New York City, seeking to promote "the general welfare idea of scientific progress through practical methods," continuing therein for more than a third of a century. Moreover, he was a lifelong member of the Author's Club of London. One of his painful regrets always was that administrative responsibilities prevented him from doing extended writing for publication similar to his dissertation. However, there is a well-nigh endless number of papers he has written, some of which were published. He wrote the memorial paper for Ananikian and also so recently as last year did one for Mackenzie. And there remains, in manuscript, a voluminous collection of material he intended to use in the writing of an extensive Biography of Rufus Anderson, eminent secretary of the American Board. These manuscript literary remains, in large measure, are in a short-hand of his own

invention. His diaries and journals cover the whole span of his life.

The Trustees of Amherst College and the faculty honored themselves at the 114th Commencement exercises June 17, 1935 by conferring the degree of Doctor of Divinity upon Dr. Capen.

He has truthfully been called the great son of a great father, both of whom "have stood for the hard things and for the truer loyalty and are leaving a beloved and honored name to those who follow" (Robt. E. Speer). His wisdom was crowned by an impressive serenity and his spiritual emphasis won your heart. How unobtrusive all his devotion was! How quietly he moved into every chapel service, rarely absent, and took his seat in the hour of worship! Among his associates everywhere were men, who, because he was near, travelled on a higher plane. There was always a challenge to higher and nobler living. How courageously he faced the last days! He had lived a rich life. His blessings were many but he freely shared them with all the world; yes, even those who knew him only casually felt the impact of the loveliness of his character.

Edward Warren Capen was "a Christian gentleman, the noblest work of God." And that he carried into the counsel chamber, wherever that was. A text was selected for him by a very close friend, Charles Welles Gross, who set down these words, as fitting the life of one who may be classed with those of whom it was said "they took knowledge of them that they had been with Jesus" (Acts 4:13). With those words in our minds we come to the end, while in our hearts we join a thousand voices from every land calling to the soul of Edward Warren Capen: "E-loo-ping-ahn"—all the way peace.

